

BOSTON, THURSDAY, OCTOBER 17.

TERMS—\$2.00 per year; \$2 if paid within 3 months

THE HOPE OF HEAVEN.

One delightful trait of Paul's epistles is the place which heaven occupies in them. The hope of that blessed world appears to have had a controlling power over him, breathing upon him its spirit, and urging him onward in unremitting labor for the salvation of men. He seems at all times to have maintained a preparation for its realities, and to have lived in constant anticipation of them, so that he could feel that "to die was gain."

But the heaven, the hope of which he indulged, was a heaven purchased by Christ; and he delighted to view it as the fruit of the Saviour's atonement. Its sun was the Lamb slain from the foundation of the world. He calls it the city of the living God, the heavenly Jerusalem, and describes its inhabitants as an innumerable company of angels—the general assembly and church of the first-born—the spirits of just men made perfect. This was the society he sought, and this the hope he indulged. This made the life to come the absorbing topic of his preaching, and gave this world a very feeble hold in his affections. Renouncing its honors, its pleasures, and its enjoyments, as incompatible with his high calling, he cheerfully counted all but loss for the excellency of Christ Jesus, that he might be found in him, and clothed with the righteousness which is by faith in Christ.

Now what was Paul's experience in this matter, may be that of every Christian. The record of the apostle is for our instruction and guidance. The same grace which made Paul what he was able to raise as elevated a standard in the heart of the Christian still. It is his privilege, as well as his duty, thus high to fix the goal of his course; nay, entire conformity to Christ should be the standard of every Christian.

In the heavenly-minded Christian's breast, the hope of future blessedness is not a passive, dormant feeling, nor the meteor glare of a heated fancy; but it is a solid expectation of perfect holiness and happiness, founded on the promises of God, which, while it sustains his spirit in his progress on earth, brings that spirit more and more into sympathy with it. It is not simply a desire for happiness; but an ardent longing of soul to be engaged in employments pure and holy, with pure and holy companions—kindred spirits washed in the blood of the Lamb; with them, uniting in an entire consecration of every power and faculty to his service, to pour forth the full emotions of the soul in grateful love and praise; and in the contemplation of his perfections to rejoice with ever-increasing joy; to advance in a continual increase of knowledge, and of intellectual capacity to fathom the varied wonders of glory that shall be developed to the mind, and to assimilate in character to the Being in whom every perfection of excellence, wisdom, love and power is arrayed. The thought that he shall forever participate in these scenes, is a powerful inducement to seek, in his own spirit, to reflect the beams that emanate from the God-head. It is given to him to hope for the perfection of his moral being in heaven. In his soul Christ has already kindled the dawning of that glory which shall brighten into a flame in the Mount Zion above; and there while every energy is expanding, that soul will expatiate in the ever-unfolding glories of the Divine mind, that boundless field from which angel and archangel gather their richest ascessions of delighted wonder. And this is the exhaustless storehouse from which his happy soul shall derive its eternity of bliss.

The inheritance of a heaven so glorious in reserve for all who love the Saviour, should outweigh the troubles of life, and cause the Christian to rejoice even amid the buffeting of adversity. Relying on Jesus, he should strive to rise above them, and endeavor to fix the eye of faith on that weight of glory which is to crown his union with the Saviour, and hence, not only draw supporting strength, but likewise derive motives to renewed diligence, and fresh courage successfully to contend with spiritual foes and besetting sins.

But the thought of his interest in the exalted bliss of heaven should also keep him humble at the feet of Christ. He should feel that he was once a rebel, and an enemy to God by wicked works; and that now, if he differs from the world around him, it is grace which makes him to differ. And while the world may account it vanity and presumption in him to indulge so high an expectation as an eternal glory with Christ, he should never fail to realize, that if his thoughts rise higher than the world's, this glorious boon is his only so long as he lives godly in Christ; and that it is only in the Lord that he stands, and is able to plant his hope upon the heavenly hills of the New Jerusalem. Every man who hath this hope in him purifieth himself, even as Christ is pure! If he be a hope that encircles eternity, and would lead him to find his fruition in the perfect enjoyment of God hereafter, the contrast between what he was and what he is now in Christ should lead him to prize more highly those influences which are vouchsafed, to awaken within him purer love, more confounding faith, and greater meetings for that holy state.

The Christian may hence look upon trials and afflictions here, not really as miseries, but as tests of the strength of his attachment to God, of subservient reliance upon his will, and of the genuineness of his hope in the covenant of Christ. "Though I say me, yet will I trust in him," is the language of confidence in the wisdom and rectitude of the divine procedure. Sanctified trials are the life-blood of vital religion, and strange as it may appear, they are often the distinguishing marks of our heavenly Father's love; for, "when the Lord loveth he chasteneth." Often, when God would make the heart a more fitting abode for himself, he removes one prop after another of earth, that the soul may completely repose upon him. Were we always a smooth one, and did perpetual sunshine gild our path, we should never sigh for that land where the weary are at rest. Did God make an unbroken paradise of earth, few of his children would look toward the mansions above with a wistful eye to enter them. This world has too enchanting an atmosphere for the majority of Christians, and eternal things have too little power over them. Hence God not unfrequently makes the Christian's lot in life uneasy that he may prize heaven more, and look upward with a stronger desire, and thus that trials may quicken his faith in God's mercy and loving-kindness to him on the road thither. The apostle says:

"The sufferings of this present life are not

CHRISTIAN REFLECTOR.

worthy to be compared with the glory that shall be revealed in us." When the Christian cheerfully acquiesces in the dispensations of God's providence, when his faith can lead him to say, "I will bless the Lord at all times,"—then does he give convincing proof of the sanctifying nature of that faith, and may joyfully say with the Psalmist, "Thou shalt guide me with thy counsel, and afterwards receive me to glory."

There is no situation in life where a right view of heaven will not rectify the illusions of earth, and check the undue desire of worldly good, by keeping more vividly before the mind the things which are unseen and eternal; and thus animate the Christian to redouble effort to overcome the hindrances in the way to the inheritance reserved for the disciples of Christ. Does he mourn the coldness of his heart to spiritual things, and the prevalence of sin and worldly affection—that his devotions are so languid, and his deportments from God so frequent? let him not be discouraged; but strive to bring before his mind the glow of the songs of heaven, the purity and holiness of the inhabitants, their unchanging loyalty to God, and from this view, more strenuously aim at a holy walk with God—let him seek more and more with his eye, he will not long grovel in the low things of earth; he will not court such vanities while those celestial glories fill the horizon of faith. Deadness to spiritual objects cannot exist in that mind which hungers and thirsts after righteousness. He who lives by faith in the Son of God, does and must grow in grace and will assuredly mature a character which God will approve. He will find from day to day that his confidence in the hope of a heavenly rest will be strengthened; the principles of obedience which the gospel inculcates will lead him to cherish every influence that draws him away from a too fond attachment to the world. The relations of the present life will appear valuable mainly as they bear upon the life to come, which will ever be invested with an interest far exceeding all earthly glory. These relations will seek faithfully to perform that when death approaches to close the allotted time of earthly service, he may, amid the conflict of the last enemy, hymnably exclaim,

"A cheerful confidence I feel;
My well placed hopes with joy I see;
My bosom burns with heavenly zeal.
To worship him who died for me!"

Like some gallant bark nearing its port, but urged faster homeward by the impelling storm, so the dying Christian, upborne by a richly-freighted hope in Jesus, rides securely over the foaming wave of death, while rapidly approaching the rising headlands of the heavenly Canaan, and faith now lost in sight, gazes with exultation upon the glories which burst upon his view, and the glad song of "Heaven home, reverberating through all the heavenly ranks, breaks in sweetest strains upon his delighted and emancipated spirit. Now has he become an inhabitant of that world where the redeemed are ever before the throne, and serve him day and night in his temple; and that sittem on the throne shall dwell among them. The y shall hunger no more, neither thirst any more. The Lamb shall feed them, and shall lead them unto living fountains of water."

N. G.

THE BAPTISTS IN GERMANY AND DENMARK.

The Rev. J. G. Oncken has addressed a letter to the Corresponding Secretary of the A. and F. B. Society, which conveys some new and interesting intelligence. It is dated August 28th, 1844. In accounting for his delay in writing, he says: "My very irregular and varied engagements, my long personal indisposition, and especially for the last ten months the sufferings of my beloved wife, have nearly put a stop to my correspondence. The Lord has, however, now somewhat removed the disorder under which I labored, and I am once more permitted to preach and teach the name of the Lord Jesus in public and private."

Mr. O. gives an account of the circulation of the Scriptures during the last year, and shows that neither he nor God's word has been lying still. Of 4,216 copies issued by the A. and F. B. Society, about one third have been circulated in Hamburg and its vicinity. The remaining two thirds were sent to various parts of the Grand Duchy of Oldenburg, East Friesland, Bremen, different parts of Hanover, Holstein, Denmark, Norway, Prussia, Russia, Wurtemberg, Baden, Bavaria, and Switzerland. The happy effect produced by the spread of the sacred Scriptures, he has had frequent opportunities of witnessing.—When the converts, he says, stated their religious views and their religious experience before the church, in every case brought under my notice, it was some striking passage or sentence from the word of God himself, which the blessed Spirit had honored in conveying instruction, or peace and joy to the heart. The consideration that many thousands of our fellow creatures have been enriched with the book of God, who but for the efforts of the American and Foreign Bible Society might have lived and died without it, is a consideration which demands our most grateful adoration of Him who has thus made us instrumental in sowing precious seed for eternity, from which we shall reap one day without ceasing.

The present state of things in Germany and Denmark, is described as follows:

Though many of our brethren, both in Germany and Denmark, are still treated as the offspring of men, and are suffering bonds and the spoiling of their goods, the cause is prospering; and he that witnesseth in the truth laughs at the attempts of the foolish to hinder the progress of the gospel. It is neither in the power of men nor devils to stem the tide of God's truth. Come what will, Christ must reign, and his word will be exalted above all the cunningly devised fables of men. We grasp God's promises and bid defiance to the world. All we need is an implicit faith in our all-sufficient Saviour. Through this we shall do well enough; we need no more. O Lord, increase our faith. Impression and confirmation of goods is the order of the day, both in Denmark and Hanover.

Brother Peter Müller has been imprisoned again for six months, and as yet no trial has taken place. It is probable that both the civil and the ecclesiastical powers flatter themselves with the hope of destroying the rising cause by disengaging brother Müller from preaching, forgetting that whilst the eternal Spirit of God moves on the hearts of men by his own truths, he will break through every obstacle, and achieve one victory after another. The great importance of the formation of churches becomes more and more apparent. The pure gospel may kill or imprison us; but it is not quite so easy to imprison or hang a whole church; and as long as this is not effected, the imprisonment of the pastor is of small import. Thanks then to our gracious Lord that about twenty-four churches do exist, and I believe that the time is not distant when these will greatly increase and multiply.

Among the brethren which have gone from the church under my care to distant parts of the country, there are two who formerly I shipped, that Mother and Harriet, and one brother, a native of Bavaria, lately returned thither on a visit, with the view to instruct his friends, and to circulate a large quantity of tracts. I also gave him a number of Testaments of the last edition, which, I trust, under God, will be made effectual in saving souls. The other brother, a native of Schlesia, is laboring on the borders of Austria, surrounded by Romanists. He meets with the most furious opposition from the priests; but the Lord enables him to continue his efforts. I sent him a large case with Bibles, Testaments and tracts, and requested him to stay as long as possible. This brother has been on a mission tour along the Baltic, and up the Vistula. The accounts we receive from them are most gratifying; and if the Spirit waters the seed sown, we may look forward to glorious results. We require a greater number of devoted brethren to be employed as evangelists; and I hope the Lord is gradually raising us up from among us. In our struggle for apostolic Christianity, we shall have to contend with powerful foes; but as truth and Christ are on our side, victory is certain.

Let me commend your endered Board that in our march onwards we do without their aid. We stand on, fall by the Bible—our preaching is drawn from the Bible; and the tribulation to which we appeal is the Bible. The Bible therefore we must have; as all who join our ranks are referred to the word of God which abideth forever.

And now, my dear brother, I command myself and the cause in Germany and Denmark to your best remembrance, and remain, with brother brotherly regards to yourself and the respected brethren comprising the Board.

Yours in the best of bonds,

J. G. ONCKEN.

For the Christian Reflector.

MONTHLY LETTERS ON THE NORTH AND SOUTH.

NUMBER III.—FOR OCTOBER.

In addition to the favorable auspices mentioned last month, there are some other indications at the South, which are adapted to cheer the heart of the philanthropist, the patriot and the Christian. Not twelve months since, the heart of one of the slave States which has usually been thought most hopelessly wedded to the system of perpetual servitude, I found a native Southerner of first-rate intelligence and commanding influence, whose mind seemed to have been intensely fixed on the subject of melioration, for some years. He proposed that immediate measures should be taken to effect the three following reforms, in the legislation of the slaves State.

1. Remove all restrictions on intellectual and religious culture, and even offer some legislative facilities, in the shape of bounties, or some other inducements, to those planters who should furnish satisfactory evidence that the largest proportion of their servants had been taught to read intelligently.

2. Interpose the protection of law to prevent families, so as to secure the union of husband and wife in every instance, and prevent the removal of their children till they had reached the age of 15 years. It was thought that a law might be so framed as to secure all this, either by affixing a penalty to any sale that sundered families, as would deter it; or even by a legal declaration of forfeiture against those who should attempt so to Sunder families.

3. Grant to every negro, on coming of age, the right of securing a just, legal appraisement of his or her value. Then should any one be dissatisfied with a present master or mistress, and able to find another, that would pay this appraised value, he would be obliged to part with them promptly at this appraisement. Moreover, this would secure to every individual servant any enhanced value in themselves, which their skill, fidelity, temperance, or other good qualities might give; thus enabling all the better and more provident class to emancipate themselves; as well as to escape at once from any unreasonable, tyrannical or cruel masters, in whose hands they should attempt so to Sunder families.

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Poetry.

For the Christian Reflector.

I think of thee,

I think of thee when evening spreads
Over nature's face her dusky veil,
And fancy deems thy gentle tones
Are floating on the balmy gale.

Amid the mirth youthful throng
Whose hearts are buoyant with delight,
My spirit yearns for thy sweet smile,
Thy kindling glance so soft and bright.

Thou comest not with man's song.
To meet me at the break of day;
And our loved twilight hour I pass
In mournful loneliness away.

When others smile, my heart is sad;
Life's brightest scenes are shaded o'er;
And yet it is not well I feel,
When memory points to joys no more.

Ah! 'tis me, the radiant beams of hope
Died in the spirit's gathered gloom,
And scatter with their hollowed light
The midnight darkness of the tomb.

Beyond its dreary bounds I see
The peaceful home of spirits blest;

That home is thine. O, may I share
With thee, loved one, its sweets here.

Aug. 13. L. S. H.

For the Christian Reflector.

The Bow of Promise.

That bow of promise! O how bright! how fair!
When first in dazzling loveliness it sprang
The arch of heaven, and met the wondering eyes
Of that lone household band, just from the ark.

Emerged. They seen displayed God's mighty power,
When heaven's floodgates were open thrown, and
down

Tremendous torments poured all around;
When fountains of the mighty deep their bounds
O'erleaped, and rushed abroad in fury wild,
Before them sweeping floods, and herds, and men.

And O, their feelings who can tell, as thus
They saw to ruin all consigned, save them, that
The chosen few, in safety borne upon
The water's breast? While purest gratitude
Their bosom filled, also! what pity melts

The heart, as bitter shrieks, and cries, and groans
Were heard from drowning multitudes around,

Who oft had scorned their friendly warning voice!
But soon all, all was dashed, all overwhelmed up
By rising waves, while in safety glides

The ark above the highest mountain top.
And when for many a long, long month they dwelt,
Until at length the waters waned retire,
Before the rising winds; and soon with joy
They saw the foot on dry land, the soil.

Thus had they seen almighty power displayed,
And holy vengeance on a sinful world.

But hark! A sound now bursts

Upon the ear, like noise of mighty woes

Still tolls us with dread and solemn alarm.

Amen! This is the little group. They bend

The ear; and now a voice distinct and clear

Is heard. 'tis 'tis the voice of God; and 'tis

To them now bowing reverently, he speaks.—

'No will I again curse the earth;

So glorious the scene, so unlike those,

Of awful man, which they of late had viewed,

That now strange delight they gaze and hope,

And trust that such a heavenly sign bespeaks

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And trust that such a heavenly sign bespeaks

Some heavenly good.

But hark! A sound now bursts

Upon the ear, like noise of mighty woes

Still tolls us with dread and solemn alarm.

Amen! This is the little group. They bend

The ear; and now a voice distinct and clear

Is heard. 'tis 'tis the voice of God; and 'tis

To them now bowing reverently, he speaks.—

'No will I again curse the earth;

So glorious the scene, so unlike those,

Of awful man, which they of late had viewed,

That now strange delight they gaze and hope,

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